

Vol. XXVI

MAY, 1931

No. 9

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Why Do Men Seek Freemasonry?

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EXIT?

By EDWARD W. CRANNELL

*The door has opened to the great unknown
Our friends have passed within
As each must make his journey and alone,
Freed from this worldly din,
To greater opportunities of life
Enobled by our earthly school of strife.*

*They played the part as they had seen the plan
Laid on their trestleboard:
They loved all good and truth which maketh man,
'Gainst evil bared the sword,
And harbingers they were of friendship's cause
Seeking no gain or asking vain applause.*

*Our hearts are heavy in their absence here
And we do not grieve apace
But in their influence we find some cheer
To help us run the race
And we shall hope, when our day's work is done
To join with them at setting of the sun.*

NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS

ALFRED HAMPTON MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

Vol. 26

MAY, 1931

No. 9

WHY? The questions propounded in the monthly symposium which is being written monthly by four editors in different parts of this country, and of which the CRAFTSMAN has the honor of being a part, are worth the careful study and consideration of every serious reader.

For instance, this month it is asked, "Why do men seek Masonry?" This will conjure up in the minds of many the particular motive that induced them to join the Craft. It will also lead to a certain curiosity as to why "so and so" ever got into the fraternity. A little introspection is an excellent thing. Inevitably the human equation presents itself. Far from being entirely and exclusively altruistic, Freemasonry is essentially of the essence of the character of its individual members, and will be judged by those outside as a composite whole,—at least by those whose breadth of vision allows other than the smaller view of the individual unit.

Much of selfishness and all its concomitant vices are embraced in the humans comprising the Craft, as in all other organizations, and a natural curiosity as to the impelling motives of Masons is to be expected.

The outline of answers given by the four editorial writers gives with some comprehensiveness a synopsis of the main motives of initiates. But only when the seeker after Masonic light has secured entrance, does his Masonic education properly begin.

It is with this education of the individual to a point where his services become an asset to the whole of society that the main purpose of the organization should be concerned.

Mere membership constitutes nothing unless accompanied by deeds of Charity. No halo surmounts the Mason simply by reason of his right to be styled by such a name. The world will judge him, and through him the whole Craft, by the sincerity of his purpose in behalf of his fellows. His own clarity of conscience will be his reward.

The motives actuating seekers after Masonic degrees are in the main highly commendable. The society of Freemasons stands today upon a high pinnacle. A multitude of magnificent acts attest its splendid past. It is the plain duty of all its votaries to live up to its teachings, and in every case where knowledge is lacking to earnestly seek such knowledge. To make such knowledge available to all is the principal duty of Grand Lodge.

These are simple truths, not always comprehended. No amount of bureaucracy, of superficial supererogation can alter the fact of their significance. To be good men and true is the main purpose. Its achievement the ultimate objective.

"CHARLIE" In the passing of Rt. Wor. Charles B. BURLEIGH Burleigh, whose death is recorded in another column, Massachusetts Freemasonry loses a loved member. Always seeking, with earnestness and intelligence, to serve the Craft, this brother strove, and with success, to implant the simple virtues into men's lives. He was a man of heart as well as of brain. His memory will be a valued heritage to those whose privilege it was to know him. Thus another "old timer" is raised to the Celestial lodge and a niche is left which will be hard to fill.

MASONIC DEPRESSION? Now, when all the world is wrestling with problems of an unparalleled economic depression, men's thoughts are turning more and more to spiritual things. It is at such times as these, when distress and tribulations seems to dominate the lives of men and women that the metal of Freemasons is proved. It is a time to think of essential things.

Far from being depressed under such conditions Masons should practise more fully the Masonic life, seeking always to lend, so far as possible, the utmost help and assistance to those less fortunate, setting an example to the rest of the world and exemplifying the fact that while there may be reasons for depression in the material things of life, the power of the Masonic spirit is such that it is a source of sustaining strength to all whose needs come within the compass of its circle. Hold fast!

NEW YORK The Grand Lodge of New York state has recently been celebrating its sesqui-centennial, and has had among its guests on this happy occasion some very distinguished visitors from at home and abroad. Many interesting gatherings have been held and happy auguries for a great future are indicated.

That great jurisdiction is entitled to the congratulations of all Grand Lodges on the attainment of a pre-eminent position in the speculative Craft.

Massachusetts, where the beginnings of Freemasonry in the American continent had their origin, will wish for her the happiest of futures, with a continuing increase in usefulness in the service of mankind as well as added strength in the attainment of true Masonic power.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man.

Entered as second-class matter October 5, 1905, at the Post-office at Boston, Mass., under the Act of Congress of March 3, 1879.

Alfred H. Moorhouse, Editor and Publisher.

The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty cents a single copy.

If a subscriber desires to discontinue his magazine at the end of his subscription, notice to the effect should be sent. In the absence of a notice it will be assumed that a continuation of the subscription is desired.

Address all letters to the New England Masonic Craftsman, Masonic Temple, 51 Boylston Street, Boston 11, Massachusetts. For the news and advertising departments, call Hancock 6690.

Why Do Men Seek Freemasonry? A Monthly Symposium

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IMPULSES ARE MANY AND VARIED

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

MANIFOLD are the workings of men's minds. What appeals to one is anathema to another. Differences of intuition, environment, primary education and an infinity of early experiences prompts men to lines of action which again may be divided into groups of unexplainable conduct.



Eccentricities running the gamut from genius to stupidity and a million in-between vagaries all motivate initiatory impulse.

Freemasonry, by reason of the universality of its application, primarily appeals to men whose habits of sound thought have led them to view with a certain amount of unselfish interest the affairs of the whole body of society rather than their own immediate circle. The impulses prompting men to seek entrance into this society of Freemasonry are many and varied. It would be difficult, if not impossible, to enumerate all. It is, however, possible to state a few. The youthful mind early formulates a conception of idealism. Hero worship is a common thing among the young. Hardly a boy but has worshipped at the shrine of some hero—whether in the field of sport, the sea, the air, the ministry or priesthood, in society, industry, religion, or whatnot. It is a trait to be cultivated. Inspiration is a fine thing.

In the natural course of progress through adolescence to maturity the youth finds himself viewing with some degree of criticism or qualification the characteristics of men with whom he comes in daily contact. Unconsciously, perhaps, he is receiving impressions that color his own life. He is, in short, finding himself—often with a vague wonderment as to what it all means. Stepping perhaps from the sheltering influences of a home where no responsibilities touch him, he sooner or later finds that life is something more than a playground and that he, in a greater or lesser degree, is expected to bear his share of the burden of "carrying on" under any status of life.

For centuries Freemasons have been generally known as a mysterious organization, meeting behind sealed doors and practicing rites and rituals which, because of their mystery, have held an intriguing attraction and significance to the uninitiated. Its members have comprised the leading men of the community; they are prominent in all walks of life and occupy positions to which youth instinctively and quite commendably aspires. Hence "a favorable view conceived of the insti-

tution" is often, and it is hoped is, the predominant motive animating the great majority of aspirants to Masonic degrees.

Among the older candidates there are likewise a multiplicity of reasons for seeking membership in the ancient craft. Some there are, it is to be regretted, who are in it for what they can get out of it. More feel that in their daily contacts they have missed something of the human companionship, good fellowship and instinctive trust in each other which seems to characterize members of the craft. Their desire to investigate is laudable. These men are seeking Light.

To contribute something to the welfare of others; to smooth the path of the unfortunate and unselfishly to serve their fellows are motives most commendable. The desire of all members who are true to the teachings of the Craft is that the highest standards shall be maintained at all times so that not only in the daily life of its members shall be found the satisfaction of having done "the right thing," but that inevitably the so-called profane shall be convinced that here in Freemasonry is an instrument for great good, where all men, whatever their talents, may meet upon a common level and lend their services to a search for divine truth and light and make use of the same in behalf of their fellow men.

Individual and unique incidents which in the past have prompted men to seek entrance to Masonry could be enumerated without number. Many of these would make interesting reading, but space limitations preclude their recital within the compass of this article.

To good men and true the Craft will always have its appeal and the more so when its entire fellowship is on a plane so high as to be above reproach.

CHARACTER OF MEN KNOWN TO BE MASONS

By J. A. FETTERLY

Editor Masonic Tidings, Milwaukee

RECENTLY 100 letters were sent by this writer to as many subscribers of high and low degree, asking them to tell briefly (for publication) just what induced them to apply for Masonic membership. Some most interesting stories were received in reply.



By far the greatest number of replies showed the writers were induced to petition for membership because of the conception of the Craft they gained from the character and class of men whom they knew to be members. In four out of every six replies, some form of that reason was given as the compelling motive. Others gave as their reason the fact their father had been a member,

some friend, or reasons of a similar nature. Not one admitted that any high altruistic or moral reason actuated them in signing a petition. It is to be seriously doubted if five signers in 100 petition from a "desire for knowledge" or because of "a sincere wish to be of service to your fellow creatures."

Nor do I regard this as any reflection either on the petitioner or on Masonry. It is but a matter-of-fact exemplification of an every-day trait of nature. Knowing nothing of the high ideals of the Craft, the profane judges its merit solely by the character and standing of its known members. If such be men of character and influence, if their standing and reputation is appealing, and their habits and personality respectable and respected, his opinion is swayed and his favor is won.

Those whose fathers were members are naturally predisposed in favor of the institution.

It cannot be believed nor even seriously thought that any but a negligible number of men would deliberately set out to "join the Masons" from purely selfish or ulterior motives. The great majority of mankind—95 to 98 per cent—is inherently honest. Honest in principle as well as honest in practice. He is ambitious, anxious to forge ahead in any legitimate manner and desirous of bettering his own condition and that of his family. All of which is commendable and as it should be.

Is he then to be censured or even criticized for taking advantage of what he deems an opportunity to meet and mingle socially with those whom he respects and esteems? He is reaching for higher things, seeking a higher level, and such seeking is legitimate and praiseworthy. The mission of Masonry is to take such material—rough ashlar—and gradually lead them to a studious and serious contemplation of the spiritual phases of life with its wider horizons and greater responsibilities. By doing this, the original ambition of the petitioner will be realized in a fuller and richer measure, society will have benefited and the Craft itself will have again justified its continued existence.

REASONS GOOD, BAD AND INDIFFERENT

By Jos. E. MORCOMBE

Editor Masonic World, San Francisco

THE variations of human conduct are infinite. We cannot expect answer to any question of importance that will cover and explain the individual cases. It is needed to fall back upon some scheme of classification. Thus we must consider the topic suggested.



each one has petitioned, and after strict investigation

Why do men join the Masonic fraternity? The orator or writer, carried away by enthusiasm from the safe ground of experience, sees in the millions of our membership men who have been led into such relationship by the highest and most unselfish motives. Urged by a high opinion of the Craft, gained from intelligent observation and pertinent questioning,

made has been accepted. Such statement pleases, because flattering to our pride. It may seem ungracious to disturb such illusion. There are, as matter of fact, many reasons, good, bad and indifferent, which have prompted men to see the Masonic relationship. A few of the classifications that present themselves may be here mentioned; the brother of experience can extend the list to his own pleasure.

There are those who come into Masonry because it is a part of the family tradition. Father and grandfather were or are of the Craft. The good opinion of the fraternity and a desire to aid in its labors and share its privileges are in the blood. We can believe in such cases, with Renan, that "One always retains the traces of one's origin." Such as these are doubly welcome.

Force of example accounts for another group, to be found in every lodge. Men revered and respected, known as Masons, have exerted an influence that cannot be estimated. Individuals thus brought in are the best material, and the good brother has "provided a glass before which generous youth can dress himself."

Closely allied to the preceding motive is that engendered by the prevailing good opinion of the world, as to the institution. The young man influenced thereby will have pride in his connection, and will seek to live up to its requirements. Thus it is found that "where opinion is general it is usually correct."

The claims of antiquity and great work done in the far past are responsible for entrance of some. These and others, still more credulous, who look for revelation of valuable secrets, whether magical or mythical, are doomed to disappointment. Yet on the whole many of us remain convinced that whatever long endures must be of worth, and that the ancient is always honorable. Even if one ascertains the truth as to the age and history of Masonry, enough still remains to justify pride and preserve a high regard.

We come to those impelled by curiosity. We are not inclined in all cases to condemn "that low vice—curiosity." But where there is no more in motive than to satisfy mere curiosity the urge is soon spent. The wonderment once appeased there is disappointment, dullness and indifference.

There are the hosts of the self-seekers, in all their divisions. They lower the intellectual, moral and even the material planes of the Craft. We cannot stay for the enumeration. The politicians who hope for support, those who imagine they will benefit in business ways; those again who scheme to profit in shady schemes by the standing they believe is in wearing a Masonic emblem. These in their "57 varieties" are "working" the fraternity, both from within and without, and always to its grievous hurt.

We can be thankful for the great proportion of our members, of average qualifications, good honest fellows, who might be hard put to give reasons for the faith that is in them. For these in their multitudes do carry on the work of the lodges. They keep the organization very much alive and upon the path of progress, even though they remain unaware of their own excellencies.

In all ages men have sought protection, support and friendship by association with others of kindred mind. In the early dawn of civilization men bound themselves

with secret oaths and obligations to loyalty to a common cause and to fight a common enemy. When formal governments and the stabilization of civilization eliminated the need for physical protection, men associated in societies to secure for themselves a fair share in the advantages of the world, as in the guilds which preceded speculative Masonry. In the course of time men found that there were things in life beyond mere existence, and societies arose in which the development of friendship, the promotion of culture, the advancement of knowledge, and the furtherance of the principles of right living were the dominant factors. Such is the institution of Masonry today, and men seek the fraternity for these things.

Selective secret societies in all ages have held a peculiar fascination for human beings, and in all probability always will.

MASONRY OFFERS MUCH

By WM. C. RAPP

Editor Masonic Chronicler, Chicago

ASK a hundred Masons what attracted them to Masonry, and most of the answers will be exceedingly indefinite and unconvincing. It is doubtful



if many petitioners for the degrees formulate, even in their own minds, what they seek or expect to find in Masonry. An official picture is drawn for the petitioner by the declarations he is required to make, which, if not considered mere formalities, definitely answer our question. "A favorable opinion conceived of the institution" may be taken for granted. Lacking this a man would not seek admission "Unbiased by friends" is rather contradictory, except as it may disclaim direct solicitation or personal urging. "Mercenary motives" are rare, but not unknown, and generally lead to disappointment. All men are willing to admit that they have a "desire of knowledge" and "wish to be serviceable to their fellow creatures." It would be a pleasure to believe that these are the dominating motives which induce men to seek Masonry, but we do not insist that such is the case.

We believe that the character, standing and reputation of men known to be Masons have attracted more men to Masonry than any other factor. Men seek intimacy and contact with those whom they respect, admire and desire to emulate.

Men seek Masonry because it is an honorable institution, and they believe it will help them in right living and make better men of them. Except in rare cases they do not seek religion in Masonry, even knowing that it is moral in its nature.

The enviable record of the fraternity, its antiquity and its mysticism have a strong appeal to many who knock at its doors, and perhaps a bit of curiosity may stimulate a desire to find out what it is all about.

Fantastic ideas that Masons will never permit a member or his dependents to suffer from want have

grown out of Masonry's traditional charitable impulses, and these ideas persist in spite of reiterated statements that material benefits must not be expected. Equally erroneous is the belief that by some subtle influence Masonry can protect its members against all evil; worse, still, that it will help them to escape merited penalties for their own misdeeds.

Friendship and fellowship are sought—and found—in Masonry. Entertainment and social features within reason are expected. Fraternalism is propagated by social intercourse, and without it would be a dreary waste of time.

Equality, square dealing, liberty of conscience, patriotism and a due consideration for the rights of others are recognized by all the world as tenets of the Masonic fraternity, and men seek alliance with it because it stresses these principles.

My father was a Mason. My brothers are Masons. My friends are Masons. These sentiments have brought many men into the fraternity, men who have given no further thought to the why or wherefore of the institution. No finer commendation can be expressed than for a father to recommend his son to the Craft.

Do men become Masons with the sole objective of the Shriner's fez in mind, or because friend wife is attracted by the Eastern Star? Perhaps.

ONE

May 5, 1930.

Dear Brother Moorhouse:

Allow me to congratulate you and the other members of the editorial board of your "monthly symposium" on the enterprise shown in discussing frankly each month some timely subject of interest to the fraternity.

... Such commendable work cannot fail to be a distinct service to all serious Masons.

With good wishes for the success of your plans, believe me

Faternally and sincerely,

(Signed) _____

Past Master.

ANOTHER

Dear Mr. Editor:

The singular unanimity, in general, on the several subjects discussed by the able editorial board of your monthly symposium brings up the thought that after all, while great distances separate Masons, yet they are agreed in the essentials of the order.

Good luck to you in your laudable efforts.

A Past High Priest.

Masonry In Business

By ARTHUR J. K. DEPEW

In touching upon any question that embraces a number of people, whether it be a popular belief, a national custom, a tradition, an inherent birthright, a law, or even a practice of simple fraternal association, we must be circumspect, prudent and considerate. No man is "born entirely unto himself," and coming into this world without any volition of his own he cannot "live unto himself" and succeed for any length of time. We have wisely and judiciously built up a system of intercommunication that extends in its ramifications to all parts of the universe so that man may live with some assurance of happiness preserving his own faith and at the same time practice his God-given proclivities for good, for brotherly intercourse and for universal helpfulness. This communication mentioned above is not bound by sectarianism, national boundaries or alien languages as it represents in its scope and association the common bond that cements all mankind together moulding them one and all into a homogenous mass. Life, salvation, hope, peace, faith and even self preservation are contingent on our constant inter-exchange of communal thought, research findings, greetings, visitations and business transactions with the whole civilized world; hence to live we must let live, and in so doing man follows out the divine prescriptions of the laws of the prophets, teachers, priests and ancients who have spent years of toil, hardship and privation in promulgating precepts and examples to guide man—the highest known type of civilized creation now extant. With this preamble, we feel fairly safe in embarking on our subject, "Masonry in Business," a question, I must admit, that is rarely mentioned but one which can carry a potential value and at the same time represent a harmful evil.

In coming in contact with the world—in the busy marts of the universe—we are confounded daily with obstacles, delays, misrepresentations, confusing questions and many untoward impediments, some we must admit, only innocuous and some very obnoxious.

To thoroughly understand the human mind demands a supermind, and as most of us do not possess this highly desired "mind" we must perforce rely on each other to form our associations, transactions and other commercial relationships that prevail, believing that in, through and from these "mind-to-mind exchanges" we will arrive at a fairly safe consummation of what we are trying to promote or develop. The status of our association may be purely social and friendly, but as time passes we come to realize the fact that we feel a preference for those who have an unspoken sympathy for our ideals and ideas, hence is established a communication woven around an intangible relationship that precludes questioning. When these associations are formed we are more than pleased to enter into business relationships with our friends and feel we can come out of the transaction with an assurance of "even exchange." It is assumed that Masonry carries a weight indefinable in the business world today, and this "idea," erroneous in principle and fact, has become so firmly established in the minds of the laity and the uninformed that much harm has resulted to the great order of Masonry throughout the length and breadth of the land, and the idea is generally entertained and believed in foreign countries also. This harmful assumption has had a most deterrent effect often on the growth and spread of Masonry. All business must be conducted on a basis of understanding with honesty of purpose manifested, and sound business demands careful and thoughtful consideration both from a selling and buying standpoint. We would not depreciate the moral effect that enters into any business relationship wherein the wearers of the square and compass, might be participants, as we should have a sense of affection for each other of the Order, but it does not follow that we must give our business to a brother simply because of his affiliations.

Our primary duty is to mankind at large, and our sense of justice should never be forgotten in our zeal

to fraternal associates, or for fraternal organizations. While it is true that like begets like and often common interests would demand that we be partial in our business intercourse, we can do this and harmonize our order of business so that criticism and controversy may not become necessary or evidenced. The Masonic application with business inclinations, looking for Masonic privileges and preferment, may often find himself precluded from taking Masonic degrees because there are no privileges or preferment in the great order that cherishes so much good for the world. One of the easiest ways for a Masonic candidate to keep out of the Masonic Order is to even imply a desire for betterment for himself in the business world. By such an implication or insinuation he may "seal his fate" and find himself never permitted to undertake Masonic degrees. On the contrary, if a candidate has simple faith and evidences a desire to participate in the beauties and splendid work of the Craft, he is met with a welcome hand and a brotherly love that may redound to his material betterment, whether he be in business or in private life, however, nothing of this sort is promised or understood, *and the idea is not and never has been known or entertained by the Masonic Order.* The hardest thing in the world today seems to be the effort necessary to eradicate or to purge and remove from the minds of intelligent people an idea or belief that has been fostered by them concerning different matters which often have no foundation or such a flimsy foundation in fact and actuality that the slightest wind blowing could easily destroy. It would seem that we are too often childish in our fancies and beliefs, and too prone to entertain fallacious, fancied "stories" that are simply figments of imagination.

An indefinable mark of breeding and culture circles around and embraces the real true aristocrat; whether it be the so-called "blue blood" or the generations of ancestors, authority and position we know not, but the aurora or halo is there, perhaps not seen, but felt and instinctively known, and even so there lingers a comparable indefinable something around the Masonic Order which encircles it with love, fidel-

ity and brotherly affection that could never include within its portals a commercialized association of individuals, and of course Masonry itself is *not in business.* Masonry is in business to do good, to promote healthy relationships, to foster a mutual and better understanding be-

tween friends and enemies; to inculcate a sense of freedom of conscience; to sweep aside the barriers of darkness and superstition, and finally, to help all mankind to realize the duty of Christian kindness to all irrespective of sect or color.

English and American Freemasonry

An Address by the Late Sir Alfred Robbins

Our brethren in Missouri will recall that Sir Alfred Robbins visited in Missouri in April, 1924, and that the then Grand Master, Most Worshipful Brother Joseph S. McIntyre, convened the Grand Lodge in Specific Communication in Tuscan Temple, St. Louis, on April 21 of that year, which communication conferred upon the distinguished guest the rank of Honorary Membership. It will also be recalled that this rank had only been conferred three times in the history of the Grand Lodge of Missouri prior to the honor which it bestowed upon Sir Alfred, the preceding recipients being General Lafayette and his son, George Washington Lafayette, who were made honorary members at a special communication held April 29, 1825, and later, at the annual communication of the Grand Lodge in 1842, Most Worshipful Brother Jonathan Nye, Past Grand Master of the Grand Lodge of the State of Vermont.

In acknowledging the honor conferred upon him, Sir Alfred delivered a most timely address, which was highly appreciated by every member of the Grand Lodge present. Believing that our brethren throughout the Grand Jurisdiction would enjoy reading his address, it is herewith appended.

"Most Worshipful Grand Master and fellow members of the Grand Lodge of the State of Missouri:

"I am deeply and sincerely touched by the honor which has just been conferred upon me. I deem it a high distinction to be linked with one who assisted in carrying to its full fruition the great uprising of the American colonists in their fight for independence. I can say with utmost sincerity, though myself an

Englishman, that I have never doubted the righteousness of the cause in which General Lafayette took so noble a part. For while I am glad to be here under my own banner, the flag under which I am proud to have been born, I shall always be proud to be linked in your memory with one of the Fathers of American Independence.

"Most Worshipful Grand Master, in your welcoming words to me, you indicated to the Brethren the position I hold in regard to the Grand Lodge of England, which I have the distinction of representing here tonight. It is the first occasion in the history of organized English Freemasonry in which direct authorization has been given to one of our Brethren to represent the Grand Lodge of England when visiting a foreign jurisdiction, and I use the word 'foreign' simply as indicating a jurisdiction not our own.

"I am the bearer of a message of good will. I have delivered that message in four or five American jurisdictions already, and I convey it to you directly and by the personal command of my Grand Master, His Royal Highness the Duke of Connaught. His direct wish and command is that I bring to you a message of fraternal good will from him, as from the English Freemasons, with the expression of a wish for the success of the endeavor I am making now in America to cement the bond which has united English and American Freemasons in friendship from the very beginning of our organization. That message is in the following terms:

"On the occasion of the visit of Brother Sir Alfred Robbins, P.G.W., President of the Board of General

Purposes, to the United States, I take the opportunity of conveying through him to the Brethren of all jurisdictions in friendly association with the United Grand Lodge of England, my fraternal good wishes and sincere desire for their continued happiness and prosperity. It is my earnest hope that the tenets of our Order may assist still further to strengthen the bond of friendship and good will which so happily exists between our two nations, and I shall watch with sympathy every endeavor to promote those feelings by the development of Freemasonry in its purest and highest aspect.'

"Most Worshipful Grand Master, it is not realized by many persons on either side of the Atlantic that the friendship to which my Grand Master alludes has existed for two centuries between the Freemasons of America and the Freemasons of England without a break. Not even in the stress of the war between the two countries over a hundred and fifty years since, was there a breaking strain laid on the brotherhood that held the English and American Freemasons together. Before the War of Independence there were many English Masonic Lodges in America. There were certain lodges existing under provincial Grand Lodges, and others existed under the Grand Lodge of England to which they owed their origin. During the War of Independence, naturally and properly, all communications ceased between the Brethren in the two countries while engaged in so severe a struggle. But the Grand Lodge of England at no point in that struggle, as far as I can trace, and I have searched all the records available, at no point did the Grand Lodge of England do anything to interfere with the fraternal rights and liberties of the American Brethren.

"At the end of that struggle, when Masonic lodges here turned away and constituted themselves independent of the Parent Grand Lodge, the Grand Lodge of Pennsylvania communicated to the Grand Lodge of England an expression of the wish that the friendly fraternal relations which had existed between the English and American Freemasons would continue; and though England at that moment was smarting, as any proud nation would have done, under defeat, by her own children, the

Grand Lodge of England responded at once with a communication which the Grand Lodge of Pennsylvania values among its records, a communication which thoroughly and heartily reciprocated the good wishes of the Brethren in Pennsylvania, and gave from the Grand Lodge of England to American Freemasons then, and for all time, fraternal good wishes, which even the stress of war between the two countries had not in any way imperiled.

"Brethren, I am today in the United States carrying to American Freemasons the same message of fraternal good will as was evidenced in 1786 by the Grand Lodge of England. Times have changed. You have grown from a few scattered hundreds of thousands of American Freemasons to millions, and today, wherever I have been in your country, I have found among the Brethren a desire in regard to ourselves, always to meet one another, to understand each other better, and to feel that although separated it is by an ocean that is only a boundary and not a barrier. An ocean separates, but does not divide if we are united in spirit and in truth, and today we are united both in spirit and in truth.

"We are united in heart, united in principles, slightly different in practice, but not in essentials, and nothing in the world can stand against the continued peace and order of the universe if English-speaking Freemasons understand each other, believe in each other, and act with each other in a friendly manner, determined to make the voice of the English-speaking nations sound throughout the world as a combined voice always raised in favor of a righteous and a just peace.

"It is sometimes said by those who know little of England and the English people of today, that we are a race anxiously seeking a pretext of war. Those who say that, Most Worshipful Grand Master, do not realize the present temper of the English people. We have had our recent experience of war, and we believe in our heart and soul that our stand was a righteous one. We would again, if similar occasion arose and our lives and our liberties were threatened, as they were threatened only ten short years ago, we

would again fight and fight strongly for that which we hold to be right. But I speak for the majority of my countrymen, when I say that the man who would preach war, for war's sake, in England today, would take himself outside of public life, for the mothers as well as the fathers among us would listen to no such doctrine. For we know the anxieties of war and have lived through them. Night after night death was rained upon us from the heavens, and houses were crashing around us. Our friends were being slain in the streets. Night after night I myself saw thousands of our women and children, the moment the alarm was given, going forth quietly, seriously, and regularly to places beneath the earth to escape the horrors of death.

"It is this remembrance that makes me long for enduring peace, and the longer I am connected with Freemasonry, the more I am convinced that it is one of the greatest forces in the world in favor of peace.

"English Freemasons organized as they are under the United Grand Lodge cover every part of the civilized globe. The Grand Lodge at this moment has under its jurisdiction close upon four thousand lodges in active and actual work. No fewer than nine hundred are within the boundaries of London alone; some two thousand three hundred are in country districts, the great industrial and agricultural districts of England. These lodges are situated not only in great cities, not only in populous counties, not only even in large-sized villages, but in far removed deserts and in sparsely populated countries where they are a pledge of civilization. They keep the light of civilization burning in dark countries and bring together month after month Masons who have to travel sometimes two or three hundred miles, over deserts, through swamps, and amid jungles to come to meet their fellow white men once a month, giving up four days every month for that purpose, in order to strengthen themselves and to keep on high the banner of the white man.

"Most Worshipful Grand Master, there is not a church, even the most powerful church in the world, that has the same rallying power as Freemasonry for the white man in desert countries, amid savages, amid thou-

sands not one of whom is a white man. Every Mason goes back from his lodge strengthened. Every month he comes to his brethren, hoping for further strength. And there is not a church in the world that exercises the same attraction over these same white men as does our Masonic Brotherhood.

"Most Worshipful Grand Master, we have as a part of the Masonic work under the Grand Lodge of England, something which I rejoice is a part of your own Masonic work in the Grand Jurisdiction of Missouri.

"In England we care for the aged Freemasons and the widow of a Freemason; we take care of the orphan children of Freemasons. It is part of our pride that we do much work in that direction, and it is a work which we largely encourage, not only for adults, but for children. In those respects you and ourselves are the same and ought we not each to ask the other why this is so. Why is it that wherever I travel, whether I go to any part of England or whether I go to any part of England or whether I go, as I have been going, to various States in America, we find that outward and visible sign of an inward and spiritual grace unless there is an inward spiritual grace existing among us? That inward spiritual grace, indeed, is the soul of Freemasonry.

"I am sure from what I have seen tonight, from what I have learned from the distinguished men in Masonry, I have everywhere met, that there is in Masonry something which leads us out of ourselves and beyond ourselves, because away down in our souls is the rock upon which Freemasonry rests, and on which as long as it rests we may well go on and be strong. But if we allow any interference with that aspect of our faith, if we allow any departure from our express belief in the truth that has been taught us at the altar of Freemasonry, we shall crumble, we shall pass; and shall deserve to crumble and to pass as empires have done, when for the sake of temporary glory, they have parted with their soul in order to strengthen their body, and both body and soul have perished in the process.

"A Mason can put aside his Masonic emblem, he can leave that be-

hind with the Tyler of the lodge; but he has to carry his Masonic principles into his daily life, into his home life, into his work life, into his business life, and, unless a man who is a Mason is a better man in his home life, in his relations of citizenship, and his daily contact with his fellow men, that man is not a true Mason. He is simply a discredit to the great body to which he belongs, rather than one who brings it any glory.

"For thirty-five years it has been my pride to be a Freemason. My four sons are Freemasons, each initiated by myself in my own Mother Lodge in London, each feeling that I myself and the work I was doing exemplified something they wished to attain.

"One of my sons came out of the war with his right arm badly shattered. He wanted to join a body which carried on that feeling of the brotherhood of man he had learned when fighting side by side with men of every class and of every quality. In a country like mine, a very old country, divided, not by barriers or walls, but into classes, it had not been easy for the young man who came from a well placed or comfortably circumstanced family to think of the son of a man who swept a street crossing as being a brother in heart with himself. But this was easy after they had fought shoulder to shoulder and faced death together, for they found the best in their fellow man. Our young men who came back from the war felt the need for becoming members of an organization which would bind them together in a brotherhood, its need for which they had thus first begun to understand. And the English have been strengthened not only morally but spiritually by the war. It taught a very great lesson to the men of the nation, for it brought an increased desire for brotherhood.

"Most Worshipful Grand Master, I ask myself, 'How is it we know that all of us here are Masons?' I have watched your work, and there is not one thing which you here exemplified tonight that is not exemplified, not in the same words, not with the same practices, but in all essentials as we have it in England. And this is because your Freemasonry and ours, both of them alike, are built on identical fundamental principles.

"The Almighty has given us a law, a sacred law. He has given the Old Testament to the Jews; the New Testament to the Christian, the Koran to the Mohammedan, and on the Koran in Eastern lands many are made Freemasons. Whatever sacred writing brings to a man something, outside himself, which lifts his soul to great heights, that is the book upon which he takes his obligations. It is the recognition of a Supreme Being and of the authority of the Supreme Being in our daily life, in our constant actions, that is at the very root of Freemasonry, and it is my prayer that in no way will any of us depart from that fundamental principle. Most Worshipful Grand Master, I can give you this message from the large body of Freemasons of England, that there never was a moment when more than now we feel the necessity in this world for the

recognition of the Most High, as the guardian, the guide and the friend of mankind.

"I have come to you in the belief that in visiting your Grand Lodge and meeting American Masons face to face, I am doing something to promote a better friendship and a clearer understanding among English-speaking Freemasons, and in doing this, I am endeavoring to render a service not only to Freemasonry, but to Mankind. I thoroughly appreciate the welcome you have given me; and I shall go away from your Grand Lodge, as I have gone away from others, with a deep feeling in my heart that by coming to you, I shall understand you better and you will understand English Freemasons better; and by that better understanding we shall promote peace, and with peace the happiness and welfare of the whole world."

2400 Years of Masonry

(Continued from April Issue)

Thomas Phillips of Bristol, Freemason, contracted to rebuild Coventry Cross in 1543.

In the old manuscripts of the craft, reference is made to an "assembly" which is thought by some to refer to an annual assembly of Masons. Gould, however, thinks that this "assembly" was simply the annual meeting of all crafts and trades to meet the county sheriff.

The Reformation came about in 1539, and the building of monasteries and churches in England was checked; in fact, for a hundred years it almost ceased. The guild system was practically broken up. The clear-cut difference between Freemasons and Guildmasters, after this time was no longer so marked. But when things were going so hard with the Freemasons, we find that non-operative persons of rank and education began to join the lodges.

On the 8th of June, 1600, the Laird of Auchinleck was present at the Lodge of Edinburgh. This is one of the earliest minutes recording the attendance at a lodge of a non-operative or speculative Mason.

From a record of the Masons Company of London, we learn that

before 1620 non-operative persons had been admitted to the Company, and were known as "accepted" Masons. It further appears that to this Masons' Company was attached a speculative lodge, for in 1620-21 seven members of the Company were received into the "Acception" lodge.

In 1639 Nicolas Stone, the King's Master Mason, was received among the Accepted Masons of the lodge, though he had been master of the Company during the years 1633-1634.

Further we notice that strangers, who enrolled in the Acception Lodge, paid twice the amount for their reception as did the members of the Company.

A declaration of a Presbyterial Synod in 1652 records that ministers of that church had been Freemasons "in the purest tymes of the Kirke." This must refer to the earliest years after the Reformation in Scotland.

A minute of the Lodge of Edinburgh records the admission of the Right Honorable, Mr. Robert Moray, General Quartermaster of the Army of Scotland, at Newcastle, on the 20th day of May, 1641. This seems to suggest that speculative

members of this lodge went with the army to Newcastle in 1641 and they accepted Moray into Masonry.

Elias Ashmole, the famous antiquarian wrote in his diary: "1646, October 16, 4.30 p.m. I was made a Freemason at Warrington, in Lancashire, with Coll. Henry Mainwaring, of Karincham in Cheshire." He mentions some of the members who were present, all of whom, presumably, were men of good social position, with not a single operative member present.

Ashmole later records this: "March, 1682, 10. About 5 p. m. I received a summons to appear at a lodge to be held next day at Masons' Hall, London. I was the senior fellow among them, it being 35 years since I was admitted. There were present beside myself the fellows afternamed, Mr. Tho. Wise, Mr. of the Masons Company this present year." Then follows the names of eight others. He goes on: "We all dined at the Halfmoon Tavern in Cheapside at a noble dinner prepared at the charge of the newly accepted Masons." Five of the number present had occupied the chair of the Masons' Company, by 1708.

Dr. Plot in his "Natural History of Staffordshire," published in 1686, says that there was then in this country a custom of admitting men into the society of Freemasons, that in the moorlands of this country seems to be of greater request than anywhere else, though he finds the custom spread more or less all over the nation, for there he found persons of the most eminent quality, that did not disdain to be of this fellowship; nor, indeed, need they, were it of that antiquity and honor that is pretended in a large parchment volume they have amongst them, containing the history and rules of the craft of Masonry which is there deduced, not only from sacred writ, but also from profane history. Then he gives an account of the introduction of Masonry into England by St. Amphibalus, and the legend of the assembly of Masons at York, in 926, under Prince Edwyn, youngest son of King Athelstan.

He then proceeds: "Into this society, when they are admitted, they call a meeting (or lodge as they term it in some places) which must consist of at least five or six of the An-

cients of the Order, whom the candidates present with gloves, and so likewise to their wives, and entertain with a collation, according to the custom of the place: this ended, they proceed to the admission of them, which chiefly consists in the communication of certain secret signs, whereby they are known to one another all over the nation, by which means they have maintenance whither ever they travel."

Dr. Plot was not a Mason and in the rest of the article he tries to disprove that the society of Freemasons is so very ancient, but this account of the society as it then was, i. e., more than 30 years before the formation of Grand Lodge, is enough proof that speculative Masonry was then being practised.

From the "Natural History of Wiltshire," Gould quotes this:—

"Memorandum. This day, May the 18th, being Monday, 1691, after Rogation Sunday, is a great convention at St. Paul's Church of the Fraternity of Adopted Masons, where Sir Christopher Wren is to be adopted a brother and Sir Henry Goodric of the tower and divers others. There have been kings that have been of this sodality."

I have given enough examples of the existence of speculative Masonry in England, and in Scotland we also find records proving that the speculative side of the Craft was also practised there. But let me give a quotation from a curious document on the early history of Rhode Island in America: "This year, 1653, we mett att y House of Mordacai Campanell and after Synagog gave Abram Moses the degree of Maconrie."

If there was no speculative side to the craft in those pre-Grand Lodge days we ask "Why did gentlemen join the lodges of workmen?" There is only one answer. Their rituals were both old and interesting, and the brotherly love, relief and truth taught in those rituals could not fail to attract men, of standing in the profane world, into the craft.

Towards the end of the 17th century there were a fairly large number of lodges in the country and in London, some of which were purely operative, others had a partially speculative character, while the rest were purely speculative.

There still exists in England some of these operative lodges, as we were told some two years ago by Wor. Bro. Dr. Gericke in a lecture before this society.

Gould tells us that the York Lodge, from at least as early as 1705, was exclusively the home of speculative Masonry.

An occasional lodge met at St. Thomas Hospital, Southwark, in 1693. There was the old lodge of St. Pauls. There was one near Piccadilly, one near Westminster Abbey, one at Covent Garden, one in Holborn, one on Tower Hill, and several others.

The operative lodges had declined through lack of employment, but the speculative lodges were in a more flourishing condition. In 1714 the four lodges working (1) at the "Goose and Gridiron" alehouse in St. Paul's churchyard, (2) at the "Crown Alehouse" in Parker's Lane, (3) at the "Apple-Tree Tavern" in Covent Garden and (4) at the "Rummer and Grapes" in Channel Row, Westminster, met together and elected a temporary Grand Master for that meeting. In 1717 they met again and having placed the oldest Master in the chair, they constituted themselves a Grand Lodge, electing Mr. Anthony Sayer, Grand Master, and Mr. Jacob Lamball and Captain Joseph Elliott Grand Wardens.

I shall not go beyond this point in the history of the craft as it is outside the scope of this paper.

The best proof, however, of the regular succession of Masons from 714 B.C. to our own time, is to be found in the buildings erected by them through all those centuries.

The Roman colleges were flourishing in the time of Constantine. The number of their works, during the 1000 years preceding the Christian era, can be gauged when we consider that for 600 years after Constantine, the old temples, baths, basilicas and other monuments of Rome were being plundered by emperors, popes and patricians to obtain decorations for more modern buildings. The supply of columns, friezes, cornices, etc., seems to have been prodigious. Ancient itineraries of Rome, published before the end of the fourth century, enumerate 424 temples, 304 shrines, 80 statues of gods of precious metal and 60 more

of ivory, 3785 bronze statues of miscellaneous character, etc. Besides these there were numerous porticoes, one of which was about a mile in length with almost a thousand columns. Constantine himself was guilty of this spoilation when he took decorations from the ancient buildings for his christian basilicas, those of St. Peter's, St. Paul's the Lateran, S. Agnes, St. Lorenza and S. Pudentiana. These basilicas were commenced between 324 A.D., when Constantine adopted Christianity, and 330 A.D. when he removed his capital to Constantinople. He decorated his new capital with great quantities of columns, friezes, statues, etc., which he took from Rome and other Italian cities.

In 408 A.D. Honorius passed an edict forbidding the destruction of ancient temples, and Majorian, in 457 A.D., confirmed the edict with threats of severe punishment to everyone who should be guilty of this spoilation. But still it continued till Rome's ancient and beautiful temples were almost all in ruins.

The buildings of the 4th to the 14th century were constantly being restored and rebuilt, till few of them now resemble the original structures.

Cummings, in his "History of Italian Architecture," mentions about 190 Italian ecclesiastical buildings between the 4th century and the dawn of the Renaissance.

I have selected a few from each century during that period to show that the building art, even during the 6th and 7th centuries never died out.

I have mentioned the basilicas of Constantine begun from 324 A.D. onward.

We have in Rome the early Christian churches of S. Maria Maggiore, 352, A.D.; S. Maria in Cosmedin, 380 A.D.; S. Pietro in Vincoli, 450 A.D.; S. Giorgio in Valebro, 582 A.D.

During the early years of the Lombard occupation there was begun S. Salvatore at Brescia; S. Vincenzo in Prata, at Milan; S. Maria delle Caccie, at Pavia. These churches were built before 700.

There was begun Duomo Vecchio at Brescia 617; Modena Cathedral, early in the 7th century; San Abondio, at Como, rebuilt 750; San Michele at Pavia, about 780; San

Ambrogio at Milan, 800; San Zeno at Veron, about 850; Santa Maria della Pieve, at Arezzo, 980; Pisa Cathedral, 1063; St. Marks at Venice, 1094; San Sepolera, at Pisa, 1120; Florence Cathedral, 1294; and Milan Cathedral, 1396.

We have now arrived at the buildings which were erected at the dawn of the Renaissance, after which period we have already traced the regular succession of artificers to 1717 in England, France and Germany.

We have thus seen that the Roman colleges, the Comacine Masters, the Steinmetzen, the French Com-

panionages and the English Freemasons, in the days before Grand Lodge, symbolized their implements and employed secret signs of recognition.

It is quite probable that the Romans derived their knowledge of operative and symbolical Masonry from Greece, into which country it came from Egypt and the more ancient civilizations of the East, for even in ancient China there has been found traces of the art of Masonry, which has developed into our modern speculative Masonry.

The Laws of Masonry

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Every Master Mason is obligated to abide by the laws, resolutions and edicts of his Grand Lodge, the by-laws of the particular lodge of which he is a member, and to maintain and support the Landmarks and "ancient usages and customs of the Fraternity."

It is impossible to abide by any laws if we do not know what they are. The American automobile driver who attempts to negotiate a London street without knowing the peculiarities of English law will be arrested in the first block; he must there drive and pass to the left, not the right, as in this country.

The laws of Masonry, like the laws of nations, are both unwritten—the "common law"—and written. The written laws, based on the "General Regulations" and the "Old Charges," are the Constitution and by-laws of his own Grand Lodge, its resolutions and edicts, and the by-laws of his particular lodge. The ancient Landmarks are written in some Jurisdictions; in others they are a part of the unwritten law.

In a foreign Jurisdiction, a Mason is amenable to its laws, as well as those of his own Jurisdiction. In this duality of allegiance Masonry follows civil law; thus, an American residing abroad is amenable to the laws of the nation in which he lives, but is also expected to obey the laws of his own nation; for instance, an American residing abroad is not exempt from the United States income

tax laws. Neither is a Mason from California exempt from the laws of the Grand Lodge of that state, merely because he happens to be sojourning in Maine.

The "General Regulations" as set forth in "Anderson's Constitution of 1723" have a curious history, into which it is not necessary to go here; suffice it that they were adopted shortly after the formation in 1717 of the First or Mother Grand Lodge in England. The work was first published under date of 1723. Unquestionably it embodied the laws of Masonry as they were known to the members of the four old lodges which formed the first Grand Lodge, and hence have the respectability of an antiquity much greater than their printed life of two hundred and six years.

In general, it may be said that the "Old Charges" are concerned with the individual brother, and his relations to his lodge and his brethren; the General Regulations with the conduct of the Craft as a whole. The General Regulations permit their own alteration by Grand Lodge—the Old Charges do not.

The Old Charges very evidently deal with both the operative and the speculative side of Masonry; some of their phrases are concerned with "the Lord's work." The context shows that it is not the Lord God who is here meant, but the particular nobleman for whom building construction is undertaken.

Law in Masonry is so much more a matter of the heart than of the head, so much more concerned with setting forth conduct than in assessing penalties, that, thoroughly to comprehend it, we must be willing to revise our ideas of law, as we understand the enactments of legislatures.

Many civil laws are provided with measures of enforcement and penalties for infringement. Masonic law knows but four penalties, reprimand, definite suspension, indefinite suspension, and expulsion, or Masonic death. These Masonic penalties for serious infractions of Masonic law may be ordered after a Masonic trial, and a verdict of guilty, but the punishment is usually made to fit the crime, and mercy is much more a part of Masonic than of civil law. Infractions of Masonic law resulting in trial and punishment are rare, compared to the number of Masons, the vast majority of whom are so willing and anxious to obey the laws that "enforcement" is seldom required.

There is no universality in Masonic law in all jurisdictions. Different latitudes, different characters of people, different ideas, have all left their marks upon our forty-nine grand lodges and their enactments. In the majority of essentials, they are one; in some particulars, they hold divergent views. A very large majority of grand lodges in the United States adhere to the spirit of the "Old Charges", and—so far as modern conditions permit—to the sense of the "General Regulations."

It is, therefore, of real importance that Masons desiring to understand the laws by which the Craft is governed, and the legal standards by which grand lodge measures its "laws, resolutions and edicts" should read both the "Old Charges" and the "General Regulations of 1723." When he reaches the last (thirty-ninth) of the "General Regulations," he will read "Every annual grand lodge has an inherent power and authority to make new regulations, or to alter these, for the real benefit of this ancient fraternity; provided always that the old landmarks be carefully preserved," etc.

The "old landmarks" or the "ancient landmarks" as we customarily call them, are thus stated to be those foundations of the law of Masonry

which are not subject to change. Had the grand lodge which first adopted these general regulations formulated the "ancient landmarks" it would have saved much trouble and confusion for those newer grand lodges which came after. Apparently, however, the unwritten law of Masonry—the common law—was so well understood and practiced then that it was not thought necessary to codify it.

There is still a great body of unwritten law which Masons customarily observe—our "ancient usages and customs"—which are not specified in print now, any more than they were then. But the landmarks have been reduced to print and make a part of the written law in many jurisdictions. Mackey's list of twenty-five landmarks has been adopted as official in many American Masonic jurisdictions; other have condensed his list into a lesser number, still keeping all his points; a few jurisdictions have a greater number of landmarks, including some not specified in Mackey's list. Those jurisdictions which do not include a printed list of the ancient landmarks in their written law, usually follow and practice them as a part of their unwritten law. In a few instances, some of the landmarks as listed by Mackey are not recognized as such; for instance, Mackey's eighth landmark, the inherent right of a grand master to "make Masons at sight" was specifically abrogated by an early grand lodge in California. In general, however, whether written or unwritten, grand lodges adhere to the spirit of all of Mackey's list.

The landmarks may be regarded as bearing the same relation to Masonic law in general, including the "Old Charges" and the "General Regulations," as the provisions of Magna Charta bear to modern constitutional law. Just as Magna Charta specified some of the inherent rights of men which all laws of all governments should consider and respect, so the landmarks crystallize in words the inherent characteristics of Masonry—those fundamentals which make Freemasonry Freemasonry, and without which it would be something else.

Mackey's explanations of the several landmarks are too long for inclusion here, but his twenty-five statements are short and are here-

with printed. His list is chosen to appear here because it is the most universally used. Jurisdictions which list a lesser or a greater number with a very few exceptions include all of Mackey's points.

Mackey states that the landmarks are:

1. The modes of recognition.
2. The division of symbolic Masonry into three degrees.
3. The legend of the third degree.
4. The government of the fraternity by a grand master.
5. The prerogative of the grand master to preside over every assembly of the Craft.
6. The prerogative of the grand master to grand dispensation for conferring degrees at irregular intervals.
7. The prerogative of the grand master to give dispensations for opening and holding lodges.
8. The prerogative of the grand master to make Masons at sight.
9. The necessity for Masons to congregate in lodges.
10. The government of the Craft when congregated in a lodge, by a master and two wardens.
11. The necessity that every lodge, when congregated, should be duly tiled.
12. The right of every Mason to be represented in all general meetings of the Craft.
13. The right of every Mason to appeal from his brethren in lodge convened, to the grand master.
14. The right of every Mason to visit and sit in every regular lodge.
15. That no visitor, unknown to the brethren present or some one of them as a Mason, can enter a lodge without first passing an examination according to ancient usage.
16. No lodge can interfere with the business of another lodge.
17. Every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides.
18. A candidate for initiation must be a man, free born, unmutilated and of mature age.

19. A belief in the existence of God as the Grand Architect of the Universe.
20. Belief in a resurrection to a future life.
21. A "Book of the Law" constitutes an indispensable part of the furniture of every lodge.
22. The equality of all Masons.
23. The secrecy of the institution.
24. The foundation of a speculative science upon an operative art.
25. These landmarks can never be changed.

With these as a foundation, the "Old Charges" for precedent, the first "general regulations" for organic law, grand lodges write and adopt their constitutions and by-laws and particular lodges write and adopt their by-laws, which are usually subject to approval by grand lodge, a grand lodge committee, or the grand master. Grand masters, *ad interim*, formulate and issue edicts and make decisions; often these are later incorporated by the grand lodge into the written law of the jurisdiction. All of these together, except where they conflict (as some of the early "general regulations" necessarily conflict with later enactments made to supercede them) form the legal structure of Freemasonry.

Undeniably it is much looser than the similar body of law for the government of a nation. If Masonic law were interpreted wholly by the letter—as is necessarily the case in civil

law—the government of the Craft might often be as loose as its statutes. But as a matter of fact, the Craft is well governed. Its "ancient usages and customs" so soon win their way into the hearts of new brethren that there is a great resistance to any attempt to change the old order, unless necessity shows that it is inescapable. Masons much prefer to whisper good counsel to an erring brother, rather than subject him to Masonic trial, whenever the gentler method can be made effective.

The Fraternity in this nation deals, yearly, with very large sums of money. The Craft erects and maintains numbers of expensive temples, and homes for the helpless Mason and his dependents. The institution disburses a very large amount in charity. The vast majority of its executives and officers serve long and arduous apprenticeship, giving their services for love, not money. These very practical matters are all conducted in accord with a more or less loosely woven body of law—and yet the Fraternity as a whole can take great pride in the undoubted fact that it is orderly, well governed, almost completely law abiding, and very reluctant to make any more new laws for itself than are absolutely necessary.

The reason, of course, is found in the answer to the classic question: "Where were you first prepared to be made a Mason?"

Companionships

By STANLEY O. ADAMS, G.T., 32°

Ian Maclaren, whose "Bonnie Briar Bush" stories stirred American hearts and homes not so many years ago, said that "a spiritual effect often defies analysis."

Strange it is, but nevertheless true, that sometimes in the glance of an eye, the clasp of a hand, the utterance of a word, a relation may enter into our life which death itself cannot efface. We have seen a thousand beautiful women whose charm has uplifted us to a sense of the higher enjoyment of life and the pursuit of higher ideals; but possibly one out of the thousand commands us more than the nine hundred and

ninety-nine others, and wins our heart forever. If the life of the man thus influenced succeeds in making her his wife he is happy indeed. If he fails or for some reason is indifferent to his opportunity, though fortune may favor him in every other way, he retains the memory of a great and unrealized love. Tennyson wrote, "It is better to have loved and lost, than never to have loved at all." Yet recurring memory will often suggest "It is better to love and win, than another should enter in"—to a fine achievement which congenial hearts might realize by

keen perception and persistent and prompt endeavor.

This line of thought, however, applies to all our friendships irrespective of sex.

In a distant city, during years of constant travel, the writer, with a sense of loneliness was walking one evening, in the swift moving crowds and under the fierce glare of light that came from a profusion of electric signs and city lights. Suddenly in the motley throng he was accosted and a friendly voice said, "Hello, old man." A welcome hand was placed upon his shoulder and the fires of love at once leaped forth in friendly greeting from two men who had only met once before. It was a year previous in northern Michigan, far distant, both men engaged in commercial pursuits, first met. To the crowd in the hotel they were "just two traveling men" but "the spiritual effect of soul that defies analysis" had claimed them in that mystic fellowship and tie which is rather felt than expressed in words. We remained together long into the night, walked around the strange city of the south, of which my friend had been a former resident, and gained inspirations that still remain in holy and hallowed thoughts of "brethren who dwell in unity of heart." How good and how pleasant the discovery. Each was very tired in body but elevated in mind and heart as we sought our room in the inn. I remember distinctly his first words of greeting which were in substance like this: "I have only met you once before, but then I resolved to remember you for what you seemed to be to me, and the many things you told that interested me as a friend and a brother. I wrote down your name and address. And little thinking to meet you in this great city and at a time when I felt most lonely. I FOUND MY FRIEND."

The awakening did not come to me until this second meeting, but it surely came with great joy, and now as I go into each city new to me, or into a strange hotel, I think of this friend. Indeed, I look for him, and failing to see him, I think of the many undiscovered friends every man has in this world if he looks for them, and the sweet memory of his presence that night, incites me to do the things that are friendly and say

kind words as I go about, and to know that by the mysterious law of attraction that teaches us "like attracts like" find a sound philosophy in imitation of the Great Master, whose ageless name and fame rests upon the fact that "he went about doing good."

"Earth is holy ground,
And every common bush afire with God;
But only he who sees, takes off his shoes."

The bush of human friendship still burns with fire and is not consumed. The Great Architect of the Universe keeps alive this fire to warm and encourage human hearts amid the discipline of life, which is often stern, but when courage equips the man to brave the danger which oft bars the opportunity, he says, "I will turn aside and see this great sight." Then illumination comes and the riddle of existence unfolds.

To be brought from darkness to light is the desideratum of Masonic search for the Lost Word. "No chastening for the present seemeth to be joyous but grievous; but afterward it yieldeth the peaceful fruit of righteousness unto them which are exercised thereby." And pressing on with earnest purpose we find friends along the way, sense the comradeship of the truly great and share the joy of a companionate brotherhood in a common quest that predicates victorious fulfillment of our task. Heaven is all about us, right here, friends for those who will be friendly and reciprocate, a real brotherhood for all who take the symbolic steps with growing knowledge through each new experience, scorning the pessimism of the uninformed, and keen to see

"... That the Master is the Builder, too,

And upspringing from the ruined old, they see the new."

The presence of the helpful loving soul is always at the side of those keen to see, as the sun smiting the ice and snow from the winter of our discontent, bearing the secret fate of summer and traveling with the mol-

ten snows, falling silently upon the ice fields about us that gleam and shimmer as they slowly drip into the harvests of the future. It is not what we can get out of Masonry, but in doing our part as Masons, alive to our opportunities, enriching our own characters and then honoring our brotherhood and fellowship by rich contributions of self and means, so as to glorify the order to which we belong and make it effective in its wide beneficence to mankind.—*Masonic Clarion*.

FALLING DOWN AT FORTY

Masonry should mean more to men of mature age than it oftentimes does. There is no period in our lives when we have greater need to circumscribe our actions than when we are forty, or thereabouts.

It has been generally conceded by wise men and keen observers that not youth, but middle years is the dangerous age. During the days of our youth the red light of warning is frequently flashed across our pathway. In middle age we too often become cock-sure of ourselves, let down the bars, stumble and fall. Clip from your daily paper the accounts of men who fall by the way, and you will be surprised to find the predominance of those of middle age who are numbered among the unfortunate.

Visiting many lodges we often note the age of those attending. In almost every lodge meeting will be found young Masons who are anticipating, old Masons who are reminiscing and too few middle-aged men who are participating.

There is a practical psychology in the old superstitious potency of a charm. A man can repeat or hear repeated certain portions of the ritual until the thought conveyed thereby makes an impression on the thoughts of a man, and thoughts expressed in action, when catalogued, make up a life.

Men of middle age easily become engrossed with affairs of business and neglect soul and mental culture. Without doubt, faithful attendance at lodge and interest in the ritual, together with the study of symbolism in Masonry, will help to keep any man from falling down at forty. — *Freemasonry and Eastern Star*.

VACANT LODGES

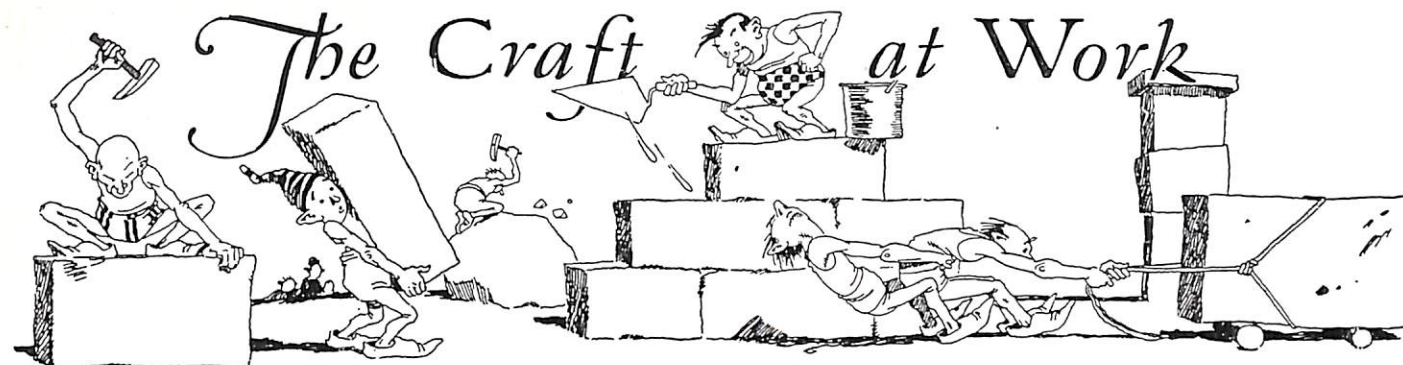
An item in one of our exchanges tells of a man who on being initiated found the lodge room vacant except for the officers who conferred the degree, and he was disappointed, as he thought he was joining an old, honorable, popular order. He found many of the members were out in the lounge, smoking and visiting.

We have heard of men who "were so straight that they leaned back." Isn't it possible that we have too many restrictions for the good of a social order. Let us remember the cradle where our institution was nurtured in its early years. Of course, the surroundings are different, but the peculiar trait of men has not changed.

It has been said that "a girl becomes a woman, but a man is only a grown-up boy", and he still loves his playthings and has his fads. With some it is the golf outfit, or baseball; others have their fishing kit and others tinker the Ford and go to church; but they all object to restrictions and experience pleasure in avoiding them.—*Masonic Observer*.

THE BRIGHT MASON

The day is past when the ignorant Mason can shine. The time has come when more is demanded of a "bright" Mason than the knowledge of the ritual. The Mason who claims to-day to be well posted must read. He must inform himself of the origin, the history, the philosophy, the laws and the literature of the art, or he is a drone in our hive and only valued for the dollars and cents he pays into the treasury of his lodge. Knowledge makes prosperity, and prosperity makes freedom; and he who has not these three qualifications is not a fit Craftsman and cannot be used on the building of that temple Masonry of our time intends to erect. It therefore behooves us, and, in our opinion, is a part of the duty of every lodge to furnish its members with the necessary implements to enable them to pass from the middle chamber to the sanctum sanctorum, radiant with that light which ought to characterize every true and skillful Mason. No one who has not studied the literature of Masonry can ever dream of its beauty and extent; no one who has studied it can fail to receive the reward that it bestows.—*Masonic Home Journal*.



MAY ANNIVERSARIES

Col. William Barton, the American officer who captured General Prescott of the British army near Newport, R. I., May 26, 1748, and was a member of St. John's Lodge at Providence.

Stephen Girard, founder of Girard College in Philadelphia, Pa., and a member of Union Blue Lodge No. 8, Charleston, S. C., was born near Bordeaux, France, May 24, 1750.

Maj. Gen. David Wooster, aide to George Washington during the Revolution, founder and first master of Hiram Lodge No. 1, New Haven, Conn., died near Danbury, Conn., May 2, 1777.

Capt. Billy Porter, Revolutionary officer, became a member of St. Andrew's Lodge, Boston, May 8, 1777.

William Judd, grand master of Connecticut, and a distinguished lawyer, became a Mason in American Union Lodge, May 55, 1779.

Daniel Carroll, member of the Continental Congress from Maryland, who later served on a commission to lay out the District of Columbia, was initiated in Maryland Lodge No. 16, at Baltimore, May 9, 1780, and one year later was raised to the degree of Master Mason.

Major Henry Price, appointed first provincial grand master of New England in 1733, by Lord Montacute, grand master of England, died at Townsend, Mass., May 20, 1780.

Commodore Edward Preble, who commanded the American Squadron at the bombardment of Tripoli in 1804, received the entered apprentice degree in St. Andrew's Lodge, Boston, May 8, 1783.

James Otis, statesman and patriot, died at Andover, Mass., May 23, 1783. He was a member of St. John's Lodge No. 1, Boston.

On May 19, 1787, Robert Burns, famous Scottish poet, became a Royal St. Abb's (or St. Ebbe) Lodge, Eye-Arch Mason and Knight Templar in mouth.

The Duke of Clarence (King William IV), third son of King George III, joined Prince of Wales Lodge, May 30, 1789, later serving as master.

DeWitt Clinton, Governor of New York, and grand master of that state, became a Knight Templar in "Holland Lodge", May 17, 1792, later serving as the first grand master of the grand encampment of the United States.

Israel Israel, grand master of Pennsylvania (1803-05), became a Mason in Lodge No. 3, Philadelphia, May 20, 1794.

The Duke of Gloucester, nephew and son-in-law of King George III, was initiated in Britannic Lodge No. 29 (now No. 33), May 12, 1795.

Johann von Schiller, poet, dramatist and historian, died at Weimar, Germany, May 9, 1805. He was recorded as a member of Rudolstadt Lodge.

William Rufus King, thirteenth Vice-President, was passed in Phoenix Lodge No. 8, Fayetteville, N. C., May 5, 1809.

Robert Treat Paine, a signer of the Declaration, and a judge of the Supreme Court of Massachusetts (1790-1804), died at Boston, May 12, 1814. He was a member of a Massachusetts lodge and was present at the celebration of St. John's Day by the Grand Lodge of that state in 1759.

Rev. Jonathan Nye, grand master of Vermont, and grand chaplain of that grand lodge, and of New Hampshire, affiliated with Hiram Lodge No. 9, Claremont, N. H., May 2, 1821, later serving as master.

Charles Whitlock Moore, who published the first Masonic newspaper in Boston, called *The Masonic Mirror*, later serving as grand secretary general of the Scottish Rite of the Northern Masonic Jurisdiction, became a member of Kennebec Lodge, Hallowell, Maine, in May, 1822.

Dr. James Tilton, who served in the American Revolution, and later was Surgeon General of the U. S. A., died near Wilmington, Del., May 14, 1822. He was a member of Lodge No. 18 on the Pennsylvania registry, Dover, Del.

John Law, celebrated jurist, became a member of Vincennes (Ind.) Chapter, R. A. M., May 29, 1823.

General Rufus Putnam, Revolutionary patriot, and a member of American Union Lodge No. 1, died at Marietta, Ohio, May 4, 1824.

James Buchanan, fifteenth President, was exalted in Royal Arch Chapter No. 43, Lancaster, Pa., May 20, 1826.

Marquis de LaFayette, who was created a thirty-third degree Mason by the French bodies about 1830, died at Paris, May 22, 1834.

Winfield T. Durbin, Governor of Indiana (1900-04), and active member of the Northern Supreme Council, was born at Lawrenceburg, Ind., May 4, 1847.

Henry L. Palmer, grand master of Wisconsin for four terms, and grand commander of the Northern Supreme Council for 30 years, was knighted in Apollo Commandery No. 15, Troy, N. Y., May 6, 1848. His death occurred at Milwaukee, May 7, 1909.

James Cunningham Batchellor, M. D., ninth grand commander of the Southern Supreme Council, was raised in Eureka Lodge No. 64, Greenville, Ala., May 9, 1846.

James Whitcomb, Governor of Indiana (1843-49), and later U. S. Senator from that state, was knighted in Raper Commandery No. 1, K. T., Indianapolis, May 20, 1848.

Dr. John Evans, second Territorial Governor of Colorado (1862-65), was installed as first master of Marion Lodge No. 35, Indianapolis, May 28, 1847. Evanston, Ill., and Mount Evans, in Colorado, were named after this distinguished Mason.

John Snow, grand master of Ohio (1819-24; 1829), died at Worthington, Ohio, May 16, 1852.

Richard W. Thompson, Secretary of the Navy under President Hayes, and one of the founders of the Masonic Veterans' Association, Washington, D. C., became a Mason in Terra Haute (Ind.) Lodge No. 19, May 29, 1854.

William S. Gardner, grand master of Massachusetts for several terms, received the thirty-third degree at Boston, May 16, 1861.

William H. Odenheimer, third Protestant Episcopal Bishop of New Jersey (1859), was knighted in Philadelphia Commandery No. 2, May 14, 1858.

Charles B. Hanford, noted Shakespearian actor, was born at Sutter

Creek, Cal., May 5, 1859, and following his retirement from the stage, became degree director of Albert Pike Consistory, Washington, D. C.

Rev. Dr. Frank Crane, grand chaplain of Illinois, and author of note, was born at Urbana, Ill., May 12, 1861.

Oscar W. Underwood, U. S. Senator from Alabama, and a thirty-third degree Mason of the Southern Jurisdiction, was born at Louisville, Ky., May 6, 1862.

Frank C. Emerson, Governor of Wyoming, was born at Saginaw, Mich., May 26, 1863. On May 31, 1930, he was knighted in Wyoming Commandery No. 1, at Cheyenne, on which occasion fifteen past grand commanders of Wyoming participated in the work.

William McKinley, twenty-fifth President, became a master Mason in Hiram Lodge No. 21, Winchester, Va., May 3, 1865.

Jose Antonio Paez, first President of Venezuela, and first grand master of that Republic, as well as first grand commander of that supreme council, died in New York City, May 7, 1873.

John C. Breckinridge, fourteenth Vice-President, and an active member of the Southern Supreme Council, died at Lexington, Ky., May 17, 1875.

Garret A. Hobart, twenty-fourth Vice-President, became a charter member of Melita Commandery No. 13, K. T., Paterson, N. J., May 10, 1876.

Medill McCormick, owner of the *Chicago Daily Tribune*, and U. S. Senator from Illinois, was born at Chicago, May 16, 1877. He was a member of both York and Scottish Rites, and the Mystic Shrine.

Brig. Gen. John P. S. Gobin, who helped to organize the G. A. R., and affiliated with Williamson Lodge No. 307, Womelsdorf, Pa., May 4, 1881. He received the thirty-third degree in the Northern Jurisdiction, May 9, 1906, and his death occurred at Lebanon, Pa., May 1, 1910.

Joseph B. Foraker, Governor of Ohio (1885-89) and later U. S. Senator from that state, became a member of Walnut Hills Lodge No. 483, Cincinnati, May 19, 1885. His death occurred in that city May 10, 1917.

Arthur C. Mellette, Governor of South Dakota, and a member of Wauertown (S. D.) Commandery No. 7, K. T., died at Pittsburg, Kans., May 25, 1896.

Alexander G. Cochran, grand chamberlain of the Southern Supreme Council, received the thirty-second degree in Missouri Consistory No. 1, at St. Louis, May 22, 1903. His death occurred in that city May 1, 1928.

Edwin Denby, Secretary of the Navy in the Harding Cabinet, received the

Fellowcraft degree in Oriental Lodge No. 240, Detroit, May 14, 1912.

Joseph Jefferson, celebrated actor, and life member of Concordia Lodge No. 13, Baltimore, died at West Palm Beach, Fla., May 1, 1919.

Sir Thomas F. Halsey was installed first master of the Hertfordshire (Eng.) Masters Lodge No. 4090, May 17, 1920.

LIVING BRETHREN

Walter M. Pierce, former Governor of Oregon, and a member of the York and Scottish Rites and Shrine, was born at Morris, Ill., May 30, 1861.

John S. Fisher, former Governor of Pennsylvania, and a thirty-third degree Mason of the Northern Jurisdiction, was born at South Mahoning, Pa., May 25, 1867.

David W. Crosland, past imperial potentate of the Mystic Shrine, was born in Dallas County, Ala., May 12, 1878.

Esten A. Fletcher, imperial potentate of the Mystic Shrine, was made a member of Cyrene Commandery No. 39, K. T., Rochester, N. Y., May 11, 1906.

Norman S. Cast, Governor of Rhode Island, became a Mason in Corinthian Lodge No. 27 Providence, May 8, 1917.

George F. Shafer, Governor of North Dakota, was raised in Yellowstone Lodge No. 110, Alexander, N. D., May 12, 1919.

Henry S. Caulfield, Governor of Missouri, was made a Mason in Tuscan Lodge No. 360, St. Louis, May 9, 1922.

Col. Theodore Roosevelt, Governor of Porto Rico, became a member of Albert Pike Consistory, Washington, D. C., May 25, 1923.

Admiral Robert E. Coontz, president of the National Sojourners, received the thirty-second degree in Albert Pike Consistory, Washington, D. C., May 25, 1923.

LEXINGTON MASONIC PLAYERS IN "AN EIGHTEENTH CENTURY LODGE"

In spite of the stormy weather there the performance of "An Eighteenth Century Lodge", given in the lodge room of Simon W. Robinson Lodge, Lexington, Mass., recently. The play was written by Bro. Joseph E. Morcombe, editor of *The Masonic World* of San Francisco, and this is the first time that it has been presented in the East. The purpose is to depict the customs and habits of a time that followed directly upon the beginnings of organized Freemasonry. It was an attempt, also, to show the simple and even crude ceremonial "work" of a lodge, when de-

grees were but incidental and the fraternity had not yet found itself.

The Masonic Players are to be congratulated upon the manner in which they portrayed a clear-cut picture of the time represented. There is difficulty in such an attempt because of the difference of standards between the eighteenth and twentieth centuries, as to speech and action. Those familiar with the literature of two hundred years ago will know the coarseness of language and the broadness of humor allowable even among the better classes. They will also know that conviviality played a large part in all gatherings. As a matter of fact, the many clubs and other organizations of the period were hardly more than excuses for a conviviality that went beyond the bounds of temperate enjoyment. The Masonic lodges of the period were in this regard an advance. There was an insistence that social cheer must not degenerate into excess. There were warnings, with fines and other penalties, for those who overstepped the then broad bounds of propriety. This difference was portrayed by the players without allowing a travesty to spoil the desired effects so that the audience was able to judge the change which has been wrought in the habits of society as a whole, and of the fraternity in particular.

KANSAS HOME DEDICATED

The new additions and the renovated old portions of the Kansas Masonic Home were recently dedicated by the grand lodge officers of this state, with Grand Master Jay B. Kirk officiating.

The cost of the construction was over \$300,000. It enables the home to care for a larger number of dependents, and insures the guests of further comforts and conveniences.

WORK FOR ALL TYPES

No one phase of Masonry will satisfy every master Mason. Brother A will not react to the expounding of symbolisms, but he is acutely interested in the charitable features of Masonry and will gladly co-operate in benevolent enterprises. Brother B declines to go into the detail of charity work, but he will "do his part" when somebody else figures out fairly what it shall be. He has just so much time to give to Masonry and he chooses to enjoy that time by study in the restful quiet of his easy chair at home. Brother C loves the ritual and finds great pleasure in mastering and putting on the work. Thus there is something for every type of Mason.

When we realize the fact that there are many types of Masons who demand opportunity to enjoy different phases of craft life and act practically on the

knowledge, many present-day problems will find their solution. No one thing is going to please all Masons all the time.—*Orphans' Friend and Masonic Journal*.

FRATERNALISM

Courts decide the value of human life, but who can fix a money price on fraternalism? Who can say what the love of your fellow man is worth? A single kind act may save a soul. By what process could you arrive at a money value for that kind act. While a court may fix the value of a life, no court can tell the value of a soul.

Fraternalism is beyond price. It is the better part of human nature; it is the cause that produces good effects; it is a benevolent habit; a source from which blessings flow; a fundamental truth; a charitable energy; a law of conduct; a great truth.—*Masonic Beacon*.

ENGLISH GROWTH

At the end of 1930, the number of lodges on the register of the United Grand Lodge of England reached 4,547, of which 1,102 are located in the London area, 2,739 in the Provinces of England and Wales (including the Isle of Wight, the Isle of Man, and the Channel Islands), and 706 in overseas parts. The number of lodges has shown a steady and consistent growth year by year.

During 1930, a total of 18,593 grand lodge certificates were granted to members who had attained the master Mason degree.

CELEBRATE 175TH ANNIVERSARY

Masonic lodges of Vienna, Austria, at a joint meeting, celebrated the 175th anniversary of Mozart. This famous composer was a member of Lodge Zur Gekkronten Hoffnung. He is especially remembered by Masons as the author of the "Magic Flute," a Masonic opera, and other hymns of the fraternity.

Grand Master Richard Schlesinger presided at the meeting and welcomed visitors, among whom were representa-

tives of the two grand lodges in Czechoslovakia and others from Roumania and America. He made reference to the invitation received from the Grand Lodge of New York to participate in the 150th anniversary of the latter's founding.

DEPUTY APPOINTED

The Grand Commander of the Supreme Council of the Northern Masonic Jurisdiction, Leon M. Abbott, 33°, recently announced the appointment of John P. McCune, 33°, as deputy for the Supreme Council in Ohio to succeed the late Frank S. Harmon. Mr. McCune is a resident of Columbus, Ohio.

Two deaths occurred among the active members of the supreme council of the northern jurisdiction during January, that of Frank S. Harmon, of Cleveland, Ohio, and James I. Buchanan, of Pittsburgh, Pa.

NEW ZEALAND MASON'S GIFT

Panmure, N. Z.—The largest gift in the history of Freemasonry in New Zealand has been made by F. S. Potter, of this city, who has donated property valued at more than £50,000 to the Grand Lodge of New Zealand for the purpose of providing homes for aged Masons and their wives, and also homes for boys. The income from this property is to be used for the erection and maintenance of such homes which are to be erected on land that Mr. Pot-

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ter gave about a year ago for that purpose.

According to the expressed desire of the donor, the buildings will be known as Masonic homes and not as Masonic orphanages. In the conditions drawn up, care has been taken to insure sympathetic and kindly treatment of the residents, and, in addition to their education, pocket money is to be provided for them and payment made for work done about the premises. The donor desires that the place shall be as little as possible like an institution and as much as possible like a home. The number of boys in each bungalow is limited to ten, so that there may be close personal contact between them and those immediately supervising them.

The real estate in the endowment consists of a business block in Queen Street, Auckland, near the Town Hall, valued at £21,680. The rent from the property is between £600 and £700 a year. There are also some 1,900 acres of land, consisting of two farms, and there are also income-producing assets amounting to between £1,900 and £2,000 a year.

The value of the gift is equal to nearly half of the accumulated funds of the New Zealand Grand Lodge after forty years.

CHURCH SEPARATION MOVED

La Paz, Bolivia—A motion recently introduced in the chamber of deputies for the separation of Church and State caused quite a tumult. The motion was evoked by a report of the Minister of Worship on the dispute of the foreign-born and Bolivian priests over the charges of the discrimination against natives in the bestowal of the higher church offices and the conduct of the seminaries.

The Minister remarked that although tacit separation of Church and State exists, the State, nevertheless, continues to pay the salaries of church officials, as Catholicism is recognized as the State religion. He expressed his belief that the dispute had arisen over the carelessness of foreign-born prelates in conducting the seminaries in such a way as to limit the opportunities of native-born priests.

POSTPONED

Vienna, Austria—A good deal of discussion has gone on during the last several years in regard to the proposed Anti-Masonic Congress that was to be held in this city. The meeting date of this congress had been postponed from time to time. Recent information is to the effect that the idea has received such little support that it is likely that the congress will not meet any time in the near future. The European governments, with few exceptions, are friendly toward the Masonic fraternity, and probably would not sponsor a movement to hinder its growth.

MEMORIAL AT

NATIONAL CATHEDRAL

A marble tablet memorial to Lieut. Gen. Nelson A. Miles, commander of the United States forces in the war with Spain, placed in the crypt of Washington Cathedral by the National So-

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MISS C. L. MORSE

ciety of the Dames of the Loyal Legion, was recently unveiled at a special service conducted by the Right Rev. James E. Freeman, 32°, Bishop of Washington. The Dames of the Loyal Legion is composed of wives, daughters and granddaughters of the members of the Military Order of the Loyal Legion, of which General Miles was once commander-in-chief.

General Miles died in Washington on May 15, 1925. He had a distinguished military career, which began in the Civil War. He was commissioned lieutenant general by President Lincoln in 1864. Later he was breveted major general for gallantry in action and military ability. Congress thanked him for distinguished services in the battle of the Old Wilderness and Spottsylvania. He became brigadier general of the Regular Army in 1880. He was in command of the Department of Columbia, including Oregon, Washington and Alaska, and the Department of the East. He served as military observer for the United States during the war between Turkey and Greece in 1897. Prior to his retirement in 1903, he was commissioned lieutenant general.

General Miles took an active part in the Masonic Fraternity. He was initiated in Southern California Lodge No. 278, Los Angeles, Cal., in 1888. Later, he took the Scottish Rite degrees, and was a member of Albert Pike Consistory, Washington, D. C.

NOTABLE BRITON INSTALLED

London, Eng.—At a recent meeting in Freemasons' Hall, Admiral Sir Lionel Halsey was installed as provincial grand master for Hertfordshire. The installation ceremonies were conducted by Pro Grand Master Lord Amptill, who was assisted by Sir Dennis Herbert, Admiral A. E. Grant and Dr. J. Herbert Banks.

The new provincial grand master is well known for his activities in the naval service of Great Britain, as well as

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for his being comptroller of the Prince of Wales household. His father, the late Sir Thomas Frederick Halsey, was provincial grand master for Hertfordshire for 50 years, from 1873, and deputy grand master from 1903-1925.

Lord Amptill, during the banquet stated that, "Each and every member can do much for the Craft by your conduct in public life, and by the way in which you act. The honor of the Craft is in the hands of every member of every private lodge, just as the honor of a regiment is in the keeping of every private soldier. Henceforth Sir Lionel Halsey, who has governed His Majesty's ships, will rule in the hearts of men by his personality, and, from what we know of his life and character, we can be satisfied and need have no misgivings whatever."

Prince Arthur of Connaught was present at the banquet, and stated that knowing what he did of the services of Sir Lionel to the Prince of Wales, he felt that Hertfordshire could consider itself indeed very lucky. There were also present at this meeting four of the new provincial grand master's brothers.

GRAND MASTER URGES

A plea for a greater interest on the part of the citizenry of Ohio in the problems of the day and the welfare of the youth was presented in a speech by Judge Harry G. Gram, grand master of the Grand Lodge of Ohio, to a gathering of 200 masters and wardens of Masonic lodges recently. He stated in part:

"As Masons I wonder if we fully comprehend our duty and responsibility

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as citizens, and if we are discharging that duty!

"Our country is almost submerged in a crime wave, and every community is contributing to that condition.

"The proposition challenges the consideration of Masonry. A greater interest in the teaching of religion and morality is necessary. The present attitude of mind on the part of the youth of our land is due to the actions, conduct, precept and example on the part of adults. Fathers, mothers, sisters, brothers—all are guilty of breaches of the law, and thus are children affected. Non-observance of the laws in general is eating at the vitals of our modern life.

"Masonry is not on trial, but Masons always are. Prove yourselves by taking postions in activities and agencies which aid in developing character, such as the Boy Scouts, the Girl Scouts, and the Y. M. C. A. If you do not have such agencies in your community or city, get them."

SOJOURNERS' NATIONAL CONVENTION

The Annual Convention of the Sojourners will meet at Boston, Mass., June 18, 19 and 20. The grand master of the grand lodge of Masons in Massachusetts; Grand Commander Abbott, of the Supreme Council, Scottish Rite of the Northern Masonic Jurisdiction, and Grand Commander Cowles of the Supreme Council of the Southern Jurisdiction of Scottish Rite Masonry, have been invited as guests of the convention.

Generals Ireland, Clem and Fries, Admiral Coontz, who is president of the National Sojourners, and Admiral Byrd, are some of the delegates from the Washington (D. C.) Chapter; while Colonel Lindbergh has been elected a delegate from the chapter in St. Louis. The meeting in Boston promises to be a very important one, and the attendance is expected to be unusually large.

DEAN OF BANDMASTERS

Thomas M. Carter, of Boston, Mass., born in 1841, is said to be the oldest active bandmaster in the United States,

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and has an organization which for 60 years has been dispensing harmony under his leadership. Recently, when 400 massed musicians functioned under the batons of seven or eight composer-conductors at Gilmore Memorial Concert, given in conjunction with the annual meeting of the American Bandmasters' Association, he took his place on the band stand as senior of them all. He led the musicians through the measures of one of his own compositions, known wherever Knights Templars foregather—the "Boston Commandery March."

Brother Carter voted for Abraham Lincoln in 1864. He voted for Walter Harriman and Natt Head, early political lights of New Hampshire. He led his band on its first parade on Sept. 18, 1871, at the laying of the corner-stone of the Soldiers' Monument in Boston. He played trumpet at the first performance of "Lohengrin" in

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Boston in 1874. He conducted the orchestra of the steamer *Providence* in 1869 and 1870, when Col. Jim Fisk and Jay Gould were connected with the Fall River line.

He was raised a Mason in Newburyport in 1864; he was made a member of Boston Commandery in 1889, and soon thereafter began to take an active part in the musical side of Masonry.

MASONRY AND UNIVERSAL PEACE

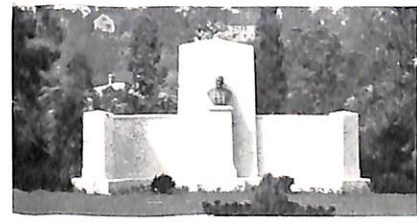
Many distinguished visitors from Masonic bodies in this country and Europe were present at the 150th annual communication of the grand lodge of New York, which was held here recently.

Among those who had made the trip across the Atlantic to attend this meeting were: Lord Ampthill, 33°, pro grand master of the United Grand Lodge of England; Lord Wraxall, provincial grand master of Bristol; Henry C. Shellard, grand secretary of the Grand Lodge of Ireland, and E. H. Burne, past grand senior deacon of that grand lodge; Thomas G. Winning, grand secretary of the Grand Lodge of Scotland; C. R. I. Nicholl, grand director of ceremonies of the Grand Lodge of England; Alex Solitander, grand master of Finland, and E. I. Papiniu, presiden tof the Council of the Order of Roumania.

Lord Ampthill, in speaking before a group of 2,000 members of the fraternity gathered at the Hotel Astor, stated: "If international problems were solved according to Masonic principles, there would never have been anything but peace and amity between our two nations—and throughout the world."

He added that the sentiments of the Grand Lodge of England toward the Grand Lodge of New York and the other sovereign bodies in the Union were those of a mother toward her sons

MONUMENTS



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who had achieved eminence, fame and power through their own unaided efforts. It was an affectionate pride, he observed, and justifiably so. And English Masons reciprocated the esteem and friendship of their American brethren.

John W. Davis, former Ambassador to the Court of St. James, after describing the early history of Freemasonry in this country, said: "Since Masonry itself is first of all a training in the government of oneself, is there not significance in the fact that the North American continent, from sea to sea, ultimately fell into the keeping of that race which of all others has shown the greatest capacity for the art of self-government?"

After discussing some of the problems confronting the nation and the world at large, Mr. Davis said: "Is it not for such times as these that Masonry exists? Is it not precisely her lessons that are needed to lead men out of the valley of despond to the further light that shines on the heights of brotherly love, of charity and of truth? May the Masons of Great Britain and America unite their labors to this end."

Frederick E. Crane, judge of the Court of Appeals, and an officer of the Grand Lodge of New York, stressed the importance of Masonry in maintaining peace among all nations; he said: "One of the potent agencies for the creation of good will and understanding among the peoples of the world is the Masonic Order. . . .

"Its aims and purposes are to lift men up, advance their welfare, broaden their outlook, help them to understand each other and to break down all class distinctions, artificial barriers and prejudices; to establish justice, help the weak, hurry to the post of danger, respect truth and maintain honor."

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TEN TONS OF TIN FOIL

For some time past employees of the Southern Railway have been collecting tin foil and contributing it to hospitals to be sold for the aid of crippled children. The collections have been surprisingly large, and a number of hospitals for crippled children have benefited through this charitable work of the railroad. A recent report of the distributions made is given as follows:

Shriners' Hospital, St. Louis, Mo., 3,608 pounds.

Shriners' Hospital, Lexington, Ky., 4,196 pounds.

Shriners' Hospital, Greenville, S. C., 5,125 pounds.

Scottish Rite Hospital, Atlanta, Ga., 4,082 pounds.

Crippled Children's Clinic, Birmingham, Ala., 2,896 pounds.

Total, 19,907 pounds.

MEMBER OF 62 LODGES

A prominent Mason of Scotland, J. Rankine Andrew, 32°, an officer in the grand lodge, and an active worker in the affairs of the fraternity, dropped dead recently while presiding at the meeting of the Scottish Society for the Prevention of Cruelty to Children.

It is said that Mr. Andrew, who was 60 years of age, was a member of no fewer than 62 Masonic lodges.

MASON FOR 67 YEARS

A member of the Masonic fraternity for 67 years is the record of Adelbert B. Crampton, president of the Indianapolis Soldiers' and Sailors' Monument board of control, who recently observed his 88th birthday.

While soldiering in the Civil War under General Grant, Crampton was granted a 30-day furlough, and during this time was initiated into the Masonic Fraternity. He is now a thirty-second degree Scottish Rite Mason.

Printer, officer in the Union Army, past president of the Loyal Legion, past

commander of the Grand Army of the Republic—these are all positions filled by Mr. Crampton during his active life.

LODGES NAMED AFTER SAINTS

According to a table prepared by Peter Hackett, steward of Granite Lodge of Whitinsville, Mass., there are a great number of Masonic lodges which are designated by the names of saints. The names of the two saints most commonly used are that of St. John and St. Andrew.

In the United States there are 14 lodges whose names are derived from St. John, 56 which take that of St. Andrew, and 89 take the names of other saints. The totals given for the lodges contained in the table show: 158 lodges using the name of St. John, 138 the name of St. Andrew, and 531 using the names of other saints.

OLDEST FREEMASON AND KNIGHT TEMPLAR DIES

Galusha M. Cole, who on August 15, would have celebrated his 105th birthday, died recently as a result of injuries received in a fall. Known as Pasadena's "Grand Old Man," he was the oldest known Mason and the oldest Knight Templar both in age and membership. He was also reputed to be the world's oldest choir leader, at one time having been one of three acknowledged

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authorities in the leadership of church choirs in the United States. He was born in the year 1826, the year that John Adams, second President of the United States, died.

Three clergymen took part in the funeral services: Dr. Elmer E. Helms of the First Methodist Church, Los Angeles; Dr. Merle N. Smith of the First Methodist Church, and Dr. Daniel F. Rittenhouse of the First Baptist Church, Pasadena.

The Templar guard of honor included six past commanders of Knights Templar.

MASONRY GIVEN CREDIT

The influence that the Masonic fraternity had in the life of Benjamin Franklin and how it aided him in his achievements, is brought out in a recent biography by Bernard Fat, a Frenchman. In the preface to the biography occurs this paragraph:

"Franklin's successes and setbacks, his principles and opinions cannot be followed or understood, unless his Masonic career with all of its implications, is carefully studied. He never could have formed a middle-class political party in Pennsylvania, nor had himself accepted by the British Government, nor—and most important—could have been able to win over Vergennes and Louis XVI to America's side, had it not been for the invaluable support of his Masonic brothers. I have attempted in this book to give a complete and continuous history of Franklin's Masonic career, and it is the first time that such an attempt has been made."

MASON FOR SEVENTY YEARS

A special communication was held recently by Morrison Masonic Lodge No. 76, of Elizabethtown, Ky., to celebrate the seventieth anniversary of Past Master Samuel Goldnamer's initiation into the Masonic Fraternity. Present at the meeting were a number of Grand Lodge officers, including, Grand Master John X Taylor.

In spite of his 91 years, Mr. Goldnamer is said to put in 12 to 16 hours

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each day at his place of business. He opens and closes his store, waits on customers and attends to buying of the stock. He was born in Bavaria, Germany, in 1840, and left for America when he was 14 years of age, coming over in a sailing vessel which took 80 days to make the trip. He served as master of his lodge in 1886, 1887 and 1892.

IN HARBIN

In far off Manchuria, in the city of Harbin, is Sungari Lodge, operating under the Massachusetts Constitution. The secretary, H. N. Neville, in a letter to the CRAFTSMAN, assures the editor that any brethren passing that way will be very welcome. The secretary's office is at 40, Rynohnaya, Harbin, China, and mail may be addressed to him at P. O. Box 248.

From a personal experience of the hospitality of our brethren in China, the editor knows that acceptance of this kindly invitation of the secretary of Sungari Lodge will result in a most pleasurable introduction into a society in the far east, which, while distant by many thousands of miles, is unequalled in its genuineness and warmth.

VERMONT'S G. O. M.

Frank H. Heaton, 33°, of Montpelier, Vermont, has the unique distinction of being the dean of the Supreme Council in the Northern Masonic Jurisdiction.

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brother, a list of whose titles would fill a goodly part of this column, is known to many thousands of the Craft throughout the East. He carries his years lightly; his honors modestly. All brethren will wish for him a long continuance of the happy associations within the Craft to which his merit and qualities of human kindness justly entitle him, and the CRAFTSMAN, whose privilege it has been to print many gems of verse from his pen, joins in hearty concurrence in good wishes.

CHARLES B. BURLEIGH

Charles B. Burleigh, for 40 years a leading electrical engineer, and one of the best known Masons in New England, died at 1:40 A.M., May 6, at his home, 262 Summer street, Malden, Mass., at the age of 69. He was a native of Chelsea, and until his retirement last September had served the General Electric Company and its predecessor in many capacities for 46 years.

During the Spanish war he was in command of the technical division of the volunteer electric corps, having charge of the mining of Boston harbor. At the end of the world war he conducted a committee for re-employment of war veterans.

He was a member of the Engineers' Club, Engineers' Blue Room Club, Kernwood Club of Malden, National Association of Stationery Engineers, American Institute of Electrical Engineers, National Association of Cotton Manufacturers, Charitable Mechanics Association of Boston, New England Historical Genealogical Association, Telephone Pioneers of America and New England Association of Commercial Engineers.

He was a past master of two Masonic lodges, Star of Bethlehem of Chelsea, Lodge of Sterling, Malden, past president Past Masters' Association of the third Masonic district, Shekinah chapter, Napthali council of Chelsea, Beaumont commandery of Malden, and all the Scottish bodies.

AN ACTOR'S AMBITION

Bro. Edwin Booth, the famous American actor, who was devoted to Masonry, left these words in expression of his ambition:—

"In all my research and study, in all my close analysis of the masterpieces of Shakespeare, in my earnest determination to make most plays appear real on my mimic stage, I have never, and nowhere, met tragedy so real, so sublime so magnificent as the legend of Hiram. It is substance without shadow—the manifest destiny of life which requires no picture and scarcely a word to make a lasting impression upon all who can understand.

"To be a Worshipful Master, and to throw my whole soul into that work, with the candidate for my audience and the Lodge for my stage, would be a greater personal distinction than to receive the plaudits of people in the theatres of the world."

JUDGE SAYS MASONS

CAN CURB CRIME

A call for Masons to rally against the forces of "disorder and dishonesty, which menace the integrity of our government and the peace of the world" was sounded by Chief Justice William R. Pattangall of Maine recently in an address before the grand lodge of Free and Accepted Masons.

Terming it an organization aloof from partisan politics and unconcerned with class distinction and racial ori-

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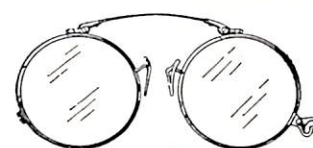
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gins, Justice Pattangall said Masonry was "especially fitted" to aid in cleaning out political combinations "of organized crime, a combination which is substituting for the rule of the people a feudal system as vicious as that which dominated Europe in the middle ages, and hardly less powerful or difficult to overthrow."

Such combinations have spread, he said, until they affect "not only the election of minor officials," but "the selection of a governor of a great state, of a senator of the United States, of national congressmen; in states in which the judiciary is elective the chief of those who preside over the court may and frequently does depend upon the support of an alliance between corrupt financial interests and gangs of criminals."

GR. MASTER ISSUES EDICT

An edict warning Masons to be more careful concerning Masonic matters that are given publicity was recently issued by Charles H. Johnson Grand Master of the Grand Lodge of New York, in an attempt to curb what is termed a tendency to be careless as to what is printed in newspapers and periodicals concerning the fundamentals of the fraternity. The edict reads:

"It has come to my attention that there is a growing tendency through the medium of lodge notices and of Masonic news published in newspapers and periodicals throughout the Jurisdiction, to depart from a fundamental principle of our fraternity and to disseminate news or information as to the nature of the participation by individuals in the ritual of our several degrees, more particularly in the ritual of the third degree. I am constrained, therefore, in the most emphatic manner possible, to remind the brethren of their obligation to preserve the ancient law of our Craft and to refrain from the publication, either in lodge notices or elsewhere, of any matter by which the nature of our esoteric ritual or of any part thereof may in any manner become public.

"Therefore, I, Charles H. Johnson, Grand Master of Masons in the state of New York, do hereby order and direct that the printing or publication in any form, either by use of words or symbols or by photographic reproductions, of information calculated to reveal the nature of the participation by any person or persons in any part or portion of the ritual of any of the Degrees of Freemasonry is unlawful and may not in any circumstances be permitted, provided, however, that it is not unlawful to print the names of the officers or temporary officers of the lodge, nor shall this edict operate to forbid the publication of the name of the person who may be designated to deliver the lecture in the third degree."

SCOTTISH RITE STATISTICS

The Supreme Council, Scottish Rite of the Southern Jurisdiction, consists of not exceeding thirty-three Active Members (Sovereign Grand Inspectors General) and such Emeriti and Honorary Members as it may elect. Recent statistics disclose that there are at present twenty-five Active Members, 2,180 Inspectors General Honorary and 3,512 Knights Commander of the Court of Honor.

A FIFTIETH ANNIVERSARY

The golden anniversary of Scottish Rite Freemasonry in St. Louis and in Missouri will be celebrated in connection with the 71st reunion to be held May 20-23, inclusive.

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the degrees on a class of more than 500 applicants. These, together with those that will be advanced from the lodge, chapter and council, will probably raise the membership of the Consistory in St. Louis to more than 10,000.

The Lodge of Perfection will be the only one of the four bodies of the Rite to have reached the age of fifty years, the date of its institution being April 23, 1881. The second, Chapter of Rose Croix, began its history June 30, 1883; the third, Council of Kadosh, on May 24, 1884, and the Consistory, October 24 of the same year. It is planned to celebrate the fiftieth anniversary of each of these bodies on the regular reunion dates nearest those on which they were instituted.

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FIRST CHINESE DAILY

Dr. Ng Poon Chew, 33°, founder of the first daily Chinese newspaper in America died at his home in San Francisco recently. The Chinese editor was born at Sun Ning, Canton Province, in China, March 14, 1866, and entered the United States with his parents at the age of 14.

Dr. Chew devoted most of his life in striving to better the understanding between his native and adopted countries. He traveled and lectured extensively, endeavoring to interpret China for the American people. As a member of the American Academy of Political and Social Science, the American Economy Association, and the Chinese League of Justice, he became the author of *Non Exclusion*, published in 1905, and *Treatment of Exempt Classes of Chinese in America*, published in 1907.

He was one of the few Chinese to become a thirty-third degree Scottish Rite Mason. Besides Lakeshore Lodge, he was a member of Oakland Consistory No. 2, and Aahmes Temple of the Mystic Shrine.

PUBLIC SCHOOLS WEEK

The twelfth annual observance of the Public Schools Week was held by the Masonic lodges of California during the week of April 20, in accordance with a proclamation of the Grand Master, John Stewart Ross.

During the week special programs were prepared under the auspices of Masonic lodges to which the public was invited for the purpose of stressing the importance of the work being accomplished by the public schools, and urging the maintenance of a high standard in these institutions.

The proclamation of the Grand Master reads:

"The soundest public school system that can be devised will not succeed in the face of continued popular opposition; and no educational program will accomplish its purpose without the sympathetic aid, support and co-operation of an informed public.

"To afford an opportunity for the people to be kept thoroughly informed with respect to California's program of correcting errors which may creep into the system, and to insure that close

contact between the people and its schools, so essential to a continuance of the friendship, faith and confidence upon which they necessarily depend, is the purpose of Public Schools Week.

"Now, therefore, I, John Stewart Ross, Grand Master of Masons of the Jurisdiction of California, do now proclaim request and direct as follows:

"1. That Public Schools Week commencing on the 20th day of April, 1931, be observed by all our lodges and their members according to custom.

"2. That no 'work' be done in any lodge on the night on which any meeting for the observance of Public Schools Week is held in the city or town in which the lodge is located."

MASONIC COTTAGES

William B. Clarke, an architect and an officer in the Grand Lodge of Masons of Georgia, has undertaken a task in which he will no doubt find much interest, but for which he will receive no fee. He has volunteered to design a modern cottage to be used as a model for the several cottages to be erected at the site of the Masonic Orphans' Home in that state.

It had been found that the plan of housing all the minor charges of the home in one large dormitory is not satisfactory. The managers have agreed that there should be a series of cottages in which the charges will be cared for. It is believed that the home atmosphere will be better preserved in this way than through the dormitory method.

SHRINERS' TOUR TO CLEVELAND

Special Shriners' Tour leaving July 12, going direct, hotel accommodations in the center of activities, returning steamer trip on Lake Erie to Detroit and Buffalo. Optional return via Niagara Falls, Thousand Islands, St. Lawrence River and Rapids, Montreal. All expenses included except meals in Cleveland. Exceptionally low rates. Secure particulars. COLPITTS TOURIST CO., 262 Washington St., Boston. Est. 1879.

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ALL SORTS

A lovely young lady named Rose,
forgot to powder her nose;

While crossing the track

She remembered that fact,

Now she sleeps where the epitaph
grows.

Bob Tamplin: "I'm groping for words."

She: "Well, you don't expect to find them around my neck, do you?"

Policeman (to motorist who nearly collided): "Don't you know that you should always give half of the road to a woman driver?"

Motorist: "I always do when I find out which half of the road she wants."

GENTLEMEN PREFER BLONDES

Stenographer — "Your little girl wants to kiss you over the phone."

Busy Manager—"Take the message. I'll get it from you later."

"MAYBE HE WAS DEAD"

Medical Captain (instructing class): "How long can a man remain unconscious and still live?"

Private (from rear): "I don't know, how old are you?"

EXEMPT

Wife—"Tomorrow is the tenth anniversary of our wedding. Shall I kill the turkey?"

Husband—Why? the poor bird is not to blame for it."

SUPEREROGATORY

Man at the gate to little boy: "Is your mother home?"

Little Boy: "Say, you don't suppose I'm mowing this lawn because the grass is long do you?"

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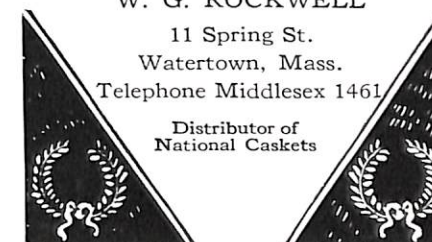
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ONE MINUS ONE EQUALS NONE

An inquirer asking Rastus about his native village:—

"Rastus, how many people live in this town?"

"Bout 4,000 people, suh."

"How long you lived here, Rastus?"

"Bout 40 years, suh."

"How many people when you came here?"

"Bout 4,000 people, suh."

"You mean to tell me there were 4,000 people 40 years ago, and only 4,000 now? Hasn't the population grown? Have no people moved in; no babies been born?"

"Yes, suh, yes, suh — babies been born, but you see it is this way: Every time a baby is born, some one leaves town."

IS THAT NICE, TOM?

"That's the cat's pajamas," remarked Mr. Henpeck, as he picked up his wife's sleeping-togs.

NO REFLECTION,

Y'UNDERSTAND

A certain sergeant whose service dates back to the Philippines insurrection, was describing a reconnaissance trip which he took with his company.

"We sure travelled light," he declared. "We didn't have a doctor or even a bandage or a bottle of iodine."

"What did you do without a doctor when anyone got hurt or sick?" incautiously inquired his friend from the Medical Department.

"Oh, we just let 'em die a natural death," said the old-timer.

A pedestrian is a person who has failed to keep up the payments on his car.

"What hotel did you stay at in New York?"

"I forgot, but wait a minute until I look thru my towels."

RIGHT!

The class on physiology was displaying itself before some distinguished visitors. "Can any little girl tell me three foods required to keep the body in health?" inquired one of the visitors.

There was silence until one of the large girls in the back row held up her hand and replied:

"Yer breakfast, yer dinner and yer supper."

BEDTIME STORY

Once upon a time a senator visited an insane asylum. After inspecting the quarters and seeing the large number of inmates, he spoke to the superintendent. "How do you dare," he asked, "have so few attendants when you have so many patients? Why, if these men got together they could easily escape."

The superintendent laughed. "They never will. They're in here because they can't agree on anything."



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